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20: **ARTICLES** 20,  
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to be enquired of, in the Kynges Maiesties Visitation.



**F**irst, whether that the Bishop, Archdeacons, and other, hauinge iurisdiction Ecclesiasticall, haue caused onely to be song or sayde the English Procesion in their Cathedrall church, & other churches of their Diocesse.

Item, whether your Bishop, Chaunceloz, Commissarie, Archdeacon, or Officiall be propense and light in excommunicating of men, for a litle Lucre.

Item, whether they or any of them, for one mans trespassse, haue taken away from the people, and the whole parishioners, their diuine seruice, as for violatynge & suspending the church pearces and suche lyke.

Item, whether they do take excessive somes of money for consecratinge agayne either of the church pearces, or of any other ornaumentes for the vse of alters, or of belles, where is no nede of consecracion, but is superstitious and lucrative.

Item, whether that they or any of them take any great exactions, for institutions, inducciōs assignations of pencions, or for any other matter Ecclesiasticall,

A.i.

Item,

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Item, whether they do lightly call any Persons befoze them, ex officio, and put the to their purgacion, without vrgent suspicion or infamy proved,

Item, whether the Bishop haue not preached without dissimulation, agaynste the blutped power of the Bishop of Rome, and sett furth the kynges Marcellies Jurisdiction to bee the onely supreme power in all his realmes and dominions.

Whether the Bishop haue personally preached in any of your churches, or any wher with in this diocesse, and how ofte in the yere.

Item, whether he and hys officers haue diligently executed for their part, our late kynges Injunctions and his letters missiues, for a due order in the religion of Chziste, and caused the sayde Injunctions and letters, to be diligently put in execution thorough his Diocesse.

Item, whether he hath learned and discrete officers vnder him, that do without any respect of persones puny the suche cymes, as apperteyneth to Ecclesiasticall iurisdiction.

Item, whether he or any of his officers, do take any money or other gite, to hyde a cloke adultery, or any other notozious vyce, that ought by them to be punished.

Item, if any commutation of penaunce haue ben made to a pecuniary some, to what purpose thesame hath bene conuerted, and what good dedes hath bene done with thesame, and  
specifie



## Articles.

Specify thesame deedes.

Item whether the bishop hath suche chaplaines aboute hym, as been hable to preache the woorde of God, and do thesame purely and sincerely, and howe ofte in the yere, how many they be, and what be their names.



Item whether Persones, Vicars & Curates, and every of them, haue iustly and truly without dissimulation, preached agaisst the vsurped power, and pretended aucthoritie & iurisdiction of the Bishop of Rome.

Item, whether thei haue preached and declared, that the Kynges Maiesties power, aucthoritie, and preeminence, is wythin thys Realme and the Dominions of thesame, the mooste supreme and highest vnder God.

Item, whether any persone hath by writing, Cyphering, Printing, preaching, or teachinge, dede, or acte, obstinately holden and stand with, to extoll, set furthe, maintein or defende, the aucthoritie, iurisdiction or power of the Bishop of Rome, or of his See, heretofore claimed and vsurped: or by any pretense, obstinately or maliciously inuetered any thyng for the extolling of the same, or any parte thereof.

Item, whether they haue declared to theyr Parishioners the articles concerning the abrogacion of certayn superfluous holy dayes, and dooen their inuencione, to perswade their sayed

## Articles.

Parishioners to kepe and obserue thesame articles inuiolably, and whether any of those abrogated daies hath sithens thesaped abrogacion, been kept as holy daies, contrary to thesaid articles, and by whose occasion they were so kept.

Whether there do remayne not taken doune in your Churches, Chapelles, or els where, any misused Images, with Pilgrimages, clothes, stones, shoes, offerynges, kysynges, Candelstikes, trindilles of ware, and suche other like, and whether there do remayne not delayed and destroyed, any Shzines, coueryng of Shzines, or any other monumēt's of Idolatrie, Supersticio and Hypocrysy.

Whether thei haue not diligently taught vpon the Sondai's and holy daies, their Parishioners, and specially y<sup>e</sup> youth, their Vater noster, the Articles of oure faythe, and the Tenne commaundemēt's in English, and whether thei haue expounded and declared the vnderstandyng of thesame.

Whether thei haue diligently, duely & reuerently, ministered the sacramēt's in their cures.

Whether such beneficed men, as be lawfully absent from their benefices, doo leaue their cure to a rude and vnlearned persone, and not to an honest, well learned and expert Curate.

Whether thei haue provided & laied in some conuenient place of the church where thei haue cure, a bible of the largest volume in Englishe.

Whether Persones, Vicars, Curates, Chauncery



## Articles.

tery Priestes, and other stipendaries be commo-  
haunters and resorters to Tavernes and Ale-  
houses, geving themselves to excessive drin-  
kyng, riotyng, and playng at unlawfull games, and  
apply not themselves chiefly to the study of scri-  
pture, teachyng of youthe, or some other honest  
and Godly exercise.

Whether thei be resident upon their benefi-  
ces, and kepe hospitalitie or no: and if thei be ab-  
set or kepe no hospitalitie, whether thei do make  
due distribucion amonges the poore Parishio-  
ners or no.

Whether they having yetely to dispēd in spi-  
rituall promociōs an. C. l. do not find cōpetently  
one scholar in any vniuersitie, or at some grāmer  
scole, and for asmany. C. l. as every of them may  
dispend, so many scholars likewise be founde by  
them, and what be their names that thei so find.

Whether thei kepe their Chauncelles, Rector-  
ies, Vicarages, and all other houses appertey-  
nyng to them, in due reparacions.

Whether thei haue euery yere, required their  
Parishioners in their confession, to recite their  
Pater noster, tharticles of our faith, & the Tene  
commandementes in Englishe.

Whether thei haue counsailed or moued theyr  
Parishioners, rather to praye in a tounge not  
knownen, then in Englishe, or to put their truste  
in any prescribed numbze of prayers, as in say-  
yng ouer a numbze of beades or other like.

Whether thei haue preached, or caused to bee

## Articles.

preached purely and sincerely the word of God  
& the faith of christ in euery of their cures, euery  
quarter of the yere once at the least: Exhortyng  
their Parishioners to the workes commaunded  
by scripture, and not to workes diuised by mā-  
nes phantasies.

Whether in their sermons, they haue exhorted  
the fathers and Mothers, Masters, and gouer-  
nors of youth, to bryng them vp in some verte-  
ous study or occupation.

Whether thei haue exhorted the people to o-  
bediēce to the kynges Maiestie and his officers  
and to charitie and loue, one to another.

Whether thei haue moued the people to read  
and heare the scripture in Englishe, & haue not  
discouraged them from readyng and hearpyng of  
thesame, suche as be not prohibited so to do.

Whether thei haue declared to their parishio-  
ners, that thei ought to knowe and vnderstande  
the Vater noster, the Articles of our faith, & ten  
comaundemētes in Englishe, before thei should  
receiue the blessed Sacrament of the aulter.

Whether thei haue taught the people the true  
vse of Images, whiche is onely to put them in  
remembraunce of the Godly and vertuous lifes  
of them that thei do represent: and haue taught  
that if thesaped people vse the Images for any  
other purpose, thei committe Idolatrie, to the  
greate daunger of their soules.

Whether they haue declared, and to thep-  
wittes and power haue perswaded the people,  
that



## Articles.

that the maner and kynde of fastynge in Lent & other dayes in the yere, is but a meere polypue lawe, and that therfore all persons hauing iuste cause of sickenes, or necessitie, or beyng licenced by the kynges Maiestie, maye temperately eat all kyndes of meate without grudge or scruple of conscience.

Whether your Parsonnes, Vicars, and Curates haue shewed and declared vnto you, the true vse of ceremonies, that is to say: That they be no woorkes, nor woorkes of saluacyon, but onely outward signes and tokens to put vs in remembraunce of thynges, of higher perfection.

Whether they haue admitted any mā to preache in their cures, not beyng lawfully licenced thereunto, or haue refused or repelled suche too preache, as haue bene so licenced.

Whether they, which haue spoken and declared any thyng, for the settingfurth of pilgrimages, fayned reliques, images, or any such superstition, haue not openly recanted the same.

Whether they haue one booke or registre sauefely kept, wherein they write the daye of euery weddynge, chresteninge, and burynge.

Whether the kinges Innuccions wer quarterly red or not.

Whether they haue declared to theyr parishyoners, that sayncte Markes daye, and the euens of the abrogated holy dayes, should not be fasted.

Whether



## Articles.

Whether the knollynge at the Aues bee  
blesed.

Whether they haue the proceSSION boke in  
Englishe, & in their proceSSIONS vse none other  
Letany, but that, whiche is set furthe in the same  
boke. And whether they omitte the same English  
Letany at any tyme in their proceSSIONS: & whe-  
ther they haue had the same Letanye as ofte as  
they were commaunded.

Whether they haue put out of their churche  
bokes, this woorde Papa, and the name and ser-  
uice of Thomas Becket, and prayers haupnge  
rubzies, conteyning Pardons or indulgences  
and all other superstitious legendes & prayers.

Whether they bid the beades accordynge to  
the ordre prescribed by our late souereigne lord  
kyng Henry the. viiij.

Whether they or any of them, haue been ad-  
mitted to their benefices by Simony, or by any  
other vnlaful meanes.

Whether in theyr masses they vse not the  
collectes made for the kyng, and make not spe-  
ciall mencyon of hys Maiesties name in the  
same.

Whether they or any of them, doo kepe mo  
benefices, and other Ecclesiasticall promotions  
then they ought to doo, not haupnge suffi-  
cient licences and dispensaciōs ther-  
unto, and howe many they ke-  
pe, and theyr names.

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Whether





Whether you knowe anye person, that is a letter of the woꝛde of God, to be redde in English: So that it bee mekely, humbly, & reuerently done, & without disturbance of the people, and by them that haue authoritie thereto.

Whether you knowe any person spirituall or temporall, which doeth let the woꝛde of God, to be preached, or that the Kinges Injunctions should not be duely executed.

Whether any person hath obstinately and maliciously, without a iuste & reasonable cause, broken the laudable ceremonies of the Church, commaunded to be obserued, or superstitiously abused thesame: as in castynge of holy water vpon theyr beddes and other places, and beating about them holy bycade, or makynge crosses of woodde vpon Palme Sundaye, or blessing with the holy Candell, thinkynge therby to put away synnes, dyspue away deuilles, dreames, and phantasies, or puttyng truste or confidence of saluaciō in thesame ceremonies, whereas they be ordeined only to put vs in remembrance of the benefites, whiche we haue receyued by Chyiste.

Whether any person spirituall or temporall, kepe the Church holy daye, and the Dedication day, at any other tyme, then is appointed by the ordinaunce made in that behalfe by the Kinges Maiestie,

## Articles.

Whether the knollynge at the Aues bee  
vled.

Whether they haue the proceſſion boke in  
Engliſhe, & in their proceſſions vſe none other  
Letany, but that, whiche is ſetfurthe in theſame  
boke. And whether thei omitte theſame Engliſh  
Letany at any tyme in their proceſſions: & whe-  
ther they haue had theſame Letanye as ofte as  
they were commaunded.

Whether they haue put out of their churche  
bokes, this woorde Papa, and the name and ſer-  
uice of Thomas Becket, and prayers haupnge  
rubricies, conteyning Pardons or indulgences  
and all other ſuperſtitious legendes & prayers.

Whether they bid the beades accorpyng to  
the ordre preſcribed by our late ſouereigne lord  
kyng Henry the. viij.

Whether they or any of them, haue been ad-  
mitted to their benefices by Simony, or by any  
other vnlawfull meanes.

Whether in theyr maſſes they vſe not the  
collectes made for the kyng, and make not ſpe-  
ciall mencyon of hys Maieſties name in the-  
ſame.

Whether they or any of theim, doo kepe mo  
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then they ought to doo, not haupnge ſuffi-  
cient licences and diſpenſaciōs ther-  
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Whether



## Articles.



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Whether you knowe any person spirituall or tempoꝛall, which doeth let the woꝛde of God, to be preached, or that the Kinges Injunctions should not be duely executed.

Whether any person hath obstinately and maliciously, without a iuste & reasonable cause, broken the laudable ceremonies of the Church, commaunded to be obserued, or superstitiously abused thesame: as in castynge of holy Water vpon theyr beddes and other places, and beaſtyng about them holy bycade, or makynge crosseſes of woodde vpon Palme Sundaye, or blessing with the holy Candell, thinkynge thereby to put away synnes, dyspue away deuilles, dreames, and phantasies, or puttynge truste or confidence of saluaciō in thesame ceremonies, whereas they be ordeined only to put vs in remembrance of the benefites, whiche we haue receyued by Chyſte.

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B. j.

Whether

## Articles.

Whether Matens, Masse, and Euen song, be kept at due houres in the Churche.

Whether any bee bzaulers, flanderers, chiders, scolders, and sowers of disorde, betwene one persone and auother.

Whether any bee common swearers, or blasphemers of the name of God.

Whether any vse, lewde, vnchast, vn honest, & filthy communicacion, songes or ballettes.

Whether any doo vse to common, Jangle or talke in the Churche, at the tyme of the diuine seruice, Preachyng, Reading, or Declaryng the worde of God.

Whether any do obstinately kepe and defend any erroneous opinion, contrary to the worde of God, and faith of Christ.

Whether any commit adultery, fornicacion, or incest, or bee common baudes, and receiuers of suche naughtie persones.

Whether you knowe any that vse Charms, Sozcery, Enchauntmentes, Witchecraft, sothe sayng, or any other like crafte inuented by the deuill.

Whether you knowe any to be married within the degrees prohibited by the lawe of God, or that bee separated and diuorced without a iuste cause, approued by the law of God, and whether any suche haue married again.

Whether the Churche, Pulpit, and other necessary thinges apperteynyng to thesame, be sufficiently repaired.

Whether



## Articles.

Whether you know any to haue made priute contractes of Matrimony, not calling twoo or moo thereunto.

Whether any haue married solempnely without bannes asking.

Whether you knowe any that haue taken vpon theim, the execution of any mannes testament, or be admitted to the administraciō of the goodes of the dedde, whiche do not duely distribute thesame goodes, accoꝝdꝝng to the trust committed vnto theim, and specially suche goodes, as wer geuen and bequethed, or appointed to be distributed among the pooꝛe people, repairing of high waies, finding of pooꝛe scholars, or marriage of pooꝛe maides.

To what vles and intentes, all suche gyftes and bequestes, of cattail, money, and other thynge, as in tynes past wer made, for the finding of tapers, candelles, or lampes, in the Church, be now employed, and whether thei be embecilled and withholden, and by whom.

Whether there bee any persones, commonly enfamed of adultrie, fornicacion, common swearing, blasphemynge the name of God, dronkennesse, Simony, or other notoꝛious crime, whom the bishop, Archedeacon, or other his ordinary, for fauor or feare, haue not corrected accoꝝdꝝngly, although thei haue been sundery tynes presented, and detected in visitacion, or otherwyle lawfully accused.

Whether there be any other primars, vled by  
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## Articles.

them that doo not vnderstande Latyn, then the Englysh Prymar, sethfurth by þe kynges Ma<sup>ie</sup>stie: And whither they that vnderstand Latin, do vse any other then the latin prymar settfurth by lyke aucthoritie.

Whether there be any other Grāmer taught in any schole, within the realme, then that which is settfurth by the kynges Ma<sup>ie</sup>stie.

Whether they knowe any alienacion of landes, tenementes, icwelles oꝝ goodes, pertynyng to the Churche.

### For chauntry Priestes.

**W**hether they be residente on their Chauntries.

Whether they be apdyng and assyng the persone oꝝ Vicar of the Churche, that they be of in the ministracion of þe Sacramentes, and diuine seruice accordingly.

Whether they kepe and perfourme all suche dooles and distribucions to the poze, and other dedes of Charitie, as they are bounde by theyꝝ foundations to do.

Whether thei be of euil name, fame, oꝝ vnhonest conuersacion, fighters, swearars, dyonckardes, oꝝ incontinent luyers.

Item, what benefices and how many they haue, besides their Chauntries, and by what title they do kepe thesame.

Richardus Grafton Regius Impressor excudebat.  
Cum Priuilegio ad imprimendum solum.